

Sree

Chaitanya Chandramrita

OF

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Saraswati Prabodhananda.

**Love alone is the chief good
of human life.**

Translated into English

BY

Bidhu Bhushan Sarkar B.A.

SREE
CHAITANYA CHANDRAMRITA
OF
SREEMAT SARASWATI PRABODHANANDA.

Translated into English
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Preface.

Sree Chaitanya Chandramrita is an authentic book written by Saraswati Prabodhananda on the true attributes of Sree Gauranga as he appreciated Him. This great savant—the author of the book—did not write it on second-hand information ; he came in direct contact with The Lord and took to His lotus feet after great deliberations, and he was a great intellectual giant—the greatest erudite scholar of his time. So, what he says in this book can be safely relied on without the least hesitation or doubt. It was for this reason, that, that saint of a man, Babu Sisir Kumar Ghosh, the well-known founder of the Amrita Bazar Patrika, who carried home into the minds of the educated public the tenets and teachings of Sree Gauranga by writing books like "Amiya Nimai Charit" in six parts in Bengali and "Lord Gauranga" in two parts in English, very kindly asked me to bring out the translation of this book ; and so is my humble attempt. Babu Sisir Kumar saw it and left a remark in writing—"It is good. I like it."

I admit my weakness both in my knowledge of English and in my conception of the true attributes of The Lord ; so, I fear, I have not been able to hold

before all the true spirit of what Saraswati Prabodhananda meant in these verses of his. Still, I hope, this will help the reader in getting a glimpse of Sree Gauranga.

I agree with Hegel, a philosopher of the west, that religion is a matter of revelation. And I believe that this revelation comes through concentration and prayer. And if we pray for some time—"Oh Lord ! Open mine eyes," Truth will be revealed to us. This translation of the book, I hope, will awaken in the reader's mind a desire to know about Gauranga, and so he may be inclined to pray to God for the revelation of the Truth about the Lord.

It will not be out of place here to give a short sketch of the life of Saraswati Prabodhananda, for, unless we know the life of the author, we may not be inclined to accept the truth he realises.

Life Sketch of Saraswati Prabodhananda.

Saraswati Prabodhananda's native home was at Belgundi, a village near Seringapatam on the river Caveri in Mysore in the Deccan. From his very boyhood he was of a thoughtful turn of mind. In his early life he studied the Vedas and the six schools of Hindu Philosophy, specially the Vedanta ; and the nothingness of the world as delineated by Sankaracharyya in his well-known commentaries on the Vedanta Philosophy

so much impressed him, that he renounced the world at a very early age, even before his marriage, and turned a Sanyasi by embracing the cult of Sankaracharyya. He now settled at Benares, the then greatest centre of learning in western India. At that time there were two main centres of learning in India—one at Benares and the other at Navadwip ; the former was well-known for the culture of the Vedanta Philosophy and the latter for the Nyaya Philosophy. Saraswati Prabodhananda was the leader of the Vedantists and Basudev Sarbabhaum was the leader of Naiyayiks (the followers of Nyaya). Both of them were distinguished intellectual geniuses. Basudev belonged to Bengal and Prabodhananda belonged to Southern India. Prabodhananda's former name was Prakasananda before he was blessed with the grace of The Lord.

Formerly Nyaya Philosophy was cultured only in Mithila or modern Behar ; and the scholars of this philosophy there did not allow this philosophy to go outside Mithila, lest their fame should be cast into shade, for, they feared, that people of greater intellect of other provinces might surpass them, if they could get an opportunity to have the whole book written and spread in their parts of the country. They specially feared the Bengali intellect. This was in the fifteenth century when there was no printing press. The only way of access to the book was to write it out and thus spread it from place to place ; but it was not allowed. So

students from other provinces would go there to study this philosophy. And, it happened, that Basudev Sarbabhaum of Navadwip went there as a student, and so sharp was his memory, and so keenly did he feel the want of this great philosophy in Bengal, that he committed the whole book to memory and brought it to his own province. It was he who first started at Navadwip a **tol** or school for teaching Nyaya in a most attractive way. Mithila was thus really thrown into the back ground and students from various provinces began to flock to the feet of this great teacher Sarbabhaum. And this was an age of learning, and, students came by thousands. Not only Nyaya, other branches of knowledge also were cultured here at Navadwip which was then a very big city. Sarbabhaum's renown spread far and wide.

Raja Pratap Rudra the then mighty independent Hindu king of Orissa heard of his reputation and made him his court-pundit. So great was his influence, that next to Jagannath he was adored by one and all of the whole of Orissa. He shifted his home from Navadwip and lived with his family at Puri near to the temple of Jagannath. The big house known as Gangamatha Matha at Puri still stands to remind one of the vast erudition of this great scholar. Though not a sannyasi himself, he was the preceptor of many sannyasi students and these came from different parts of the country to study at his feet. That was the day of the Vedanta

philosophy as expounded by Sankaracharyya. The learned Basudev therefore was well-versed in this philosophy as well, nay, he was well-versed in all the philosophies and all the sacred Hindu Scriptures as a great scholar of his reputation should have to be. He, too, was a great follower of Sankar except in the fact that he did not embrace the sannyasa stage of life. He cherished the theory of Sankar in high esteem and considered it to be the highest goal of human life. And what is this theory in short ? It is this. True salvation consists in the absolute merging of the human soul in the Great Divine Soul. The cult of **Bhakti** and **prem** was unknown to them, or at least not recognised by them. Sarbabham had seen before his very eyes at Puri various expressions of **Bhakti**, for, millions of people from different parts of the country flocked there to be blessed with the sight of Jagannath, they all bowed before Him, fell prostrate before Him, prayed to Him in various ways with folded hands, gave many offerings to Jagannath, and so on ; and he perceived no doubt that the people were doing all this out of firm devotion or **bhakti** ; but, still he believed, that **bhakti** was not an end in itself, he thought that it was only a means to the attainment of that **Jnana** which was preached by Sankaracharyya and which speaks of the absolute disappearance of the human soul in Brahma—The Great Being. Thus did Sarbabhaum pass his days in Puri.

Sree Gauranga the Latest Incarnation of God or better, Who is God Incarnate, came down to the world at Navadwip, and, from the very beginning of His descent up to the age when He was twentyfour years, He transformed the whole of Bengal into a land of bliss by His sweet Kirtan. One writer puts it beautifully thus that Santipur was almost immersed and the whole of Nade (Navadwip) was flooded by the ocean of love revealed and swollen by the holy Kirtan introduced by The Lord. He loved all equally. He made no distinction of caste or creed. The virtuous and the sinful found equal solace in His warm embrace. The learned and the ignorant, the educated and the illiterate, the rich and the poor, the high and the low, all found equal shelter at His lotus feet and they were equally graced by His look of love. Equality of man was established by His superior love. People began to love one another as their brethren. This universal brotherhood The Lord wanted to spread all over India. So he left Navadwip and in the garb of a **Sannyasi** travelled over the whole country on foot. At first He went to Nilachal now called Puri. Sarbabhaum had a long controversy with Him and was converted, and the whole of Orissa with Raja Pratap Rudra and his spiritual guide Kasi Misra followed Sarbabhaum, and they all looked upon The Lord as God Incarnate. They all began to worship Sree Gauranga as the most Perfect Embodiment of Bliss, Beauty and Love.

Now that Basudev Sarbabhaum became a staunch devotee of The Lord, he came to realise what a dry and unpleasant life he lived so long by following the path of **jnan**. Now by worshipping Sree Gauranga and enjoying the sweet bliss of His love he fully appreciated that his life was now what it should be, and that such a life is worth living. He now found the world around him all blissful. And again, this thought crossed his mind how many a man like him was sadly deprived of this sweet bliss of life by treading in that dry path of **jnan**. Specially he thought of Saraswati Prakasananda, that well-known saint of Benares of all-India repute, and also of the men of his way of thinking. He felt pity for that saint and his disciples ; and so firm was his conviction that he would be able to convert the saint to this cult of **bhakti** and **prem** and give him the true bliss of life, that he went on foot to Benares hundreds of miles away from Puri. But alas ! he had to come back unsuccessful. That pedant of Benares could not be brought round by any earthly power.

On the thirteenth day of the waxing moon in the Bengali month of Magh Sree Gauranga left Navadwip, and having delivered Sarbabhaum at Puri in the month of Chaitra, He left for the Deccan by the first week of Baisakh. And having travelled over the whole of Southern India He made millions of converts there. They all worshipped The Lord as the latest Incarnation of God, and the whole Deccan danced in divine delight.

with The Lord in loud **Kirtan** or singing the names of Hari. Even the very native home of our saint Prakasananda was not excepted. This the saint could hardly bear. He never believed in Avatar. And a Bengali Sannyasi should pass for an Avatar ! This was more than he could bear. And again, the idea of singing aloud the names of God and dancing in divine joy specially on the part of a Sannyasi was quite repugnant to his ideas. This could never be religion, he thought. The Saraswati took such **Kirtan** and dance for some form of hypnotism practised upon the people by Sree Gauranga, by which He overpowered them ; he could never imagine that the ecstatic divine delight that made the people dance with The Lord could be so easy of access, for, he for his whole life could not attain the least of such joy in his trance by all his strictest penance. So, he took Sree Gauranga at best for a sentimental hypnot. All the more was his wrath when he heard that Gopal Bhatta, his own nephew, whom he loved much and whom he had educated in his own ideals, also embraced this faith and took to the lotus feet of Sree Gauranga.

The Lord came back to Puri after He had blessed the whole of Southern India with His Supreme Love. As we see now, in those days too, numerous pilgrims would flock to this sacred place to be sanctified with the sight of Jagannath. And when the happy message spread from mouth to mouth that Sree Gauranga The Great

Nadia Avatar was living at Puri and doing His blissful **Leela** of love to the superior delight of all hearts, the number of pilgrims increased more and more. Saraswati Prakasananda of course came to know of all this. He knew as well that the mighty scholar Basudev Sarbabaum and also the king of Orissa looked upon Sree Gauranga as Jagannath Himself or The Lord of all the worlds. The more he learnt all this, the more was he burning within himself with the fury of ire and the less could he control his passion. At last he gave vent to his feelings of wrath and malice in a letter to The Lord sent through one of the pilgrims. The letter was simply a **sloka** or verse written by the saint in Sanskrit. It ran thus—

“Benares is a very sacred place. The holy Ganges is flowing by. Those who desire salvation must reside here. He who lives elsewhere is foolishly duped like a beast that runs after a mirage.”

Or, in other words, Saraswati Prakasananda likened The Lord to a beast as He was living at Puri and not at Benares where Saraswati himself was residing. The fact is, that Saraswati Prakasananda had no faith in the sanctity of Benares or in that of the waters of the Ganges. He never believed that salvation could be attained merely by living in that place. His ideal of salvation consisted in the oneness of the human soul with the Divine or the absolute disappearance of the former in the latter, and

this, he believed, could only be attained by the culture of **Nirbhed Brahmajnan** which amounts almost to Buddhistic Nirvana. The object of his writing that letter to The Lord was not to give Benares a much more exalted position than Puri, but simply to belittle the position of Sree Gauranga and trumpet his own vaunted superiority. But The Lord only smiled with mercy to go through the letter. He sent a reply. It ran thus—

"My friend, Love is the highest end of human life. God is All-Love, All-Beauty and All-Bliss. Be pleased to culture that love. We need not enter into any controversy over the superiority or inferiority of any place, or any human being or any scripture."

What a wide difference between these two letters ! Prakasananda's letter breathed contempt, while that of The Lord was teeming with Love. Prakasananda likened The Lord to a beast, while The Lord called him a friend. Prakasananda expected a reply in filthier terms, for, his was a fighting spirit,—his argumentative mind wanted a shastric fight. But the reply was far above him, and so he was frustrated. For the second time he made a meaner attempt to incite The Lord by crying Him down ; for, about this time next year he sent another letter through a pilgrim which was more vilifying than before. But The Lord did not think it worth His while to send a reply this time.

In the sixth year of His Sannyasa life Sree Gauranga went to Benares on His way to Holy Brindavan. The Lord at that time had only three disciples there, and they were Tapan Misra a Brahman, Chandra Sekhar a Kayestha, and Purushottam a Vaidya. Tapan Misra's native home was in East Bengal. He was an old man and had studied many **shastras**, but could not determine the true end of life and the means to that end. In spite all his erudition he sincerely felt his ignorance of the true attributes of God, the final goal of human life and how to attain it and all that. When Sree Gauranga in His household life as Pundit Nimai had gone to East Bengal, Tapan Misra saw a vision at night that dictated to him thus— “O Tapan! Go to Nimai Pundit and fall at His feet, for, He is The Holy Incarnation of this age. He will enlighten you on all that you want to know.” And verily Tapan Misra went to The Lord Nimai and fell at His holy feet and prayed to Him that He might reveal all truths to Him. Sree Gauranga said—

“The Highest End of human life,
the means to attain that end, all truths
about God, and whatever thou mayest
desire to know, will all be revealed
to thee through **Sankirtan** or singing
the names of Hari.”

So saying, The Lord gave him the following **maha-mantra** or the Hymn of all hymns :—

Hārā Krishna Hārā Krishna Krishna Krishna Hārā Hārā
 Hārā Rāma Hārā Rāma Rāma Rāma Hārā Hārā.

The Lord told him further to go to Benares and live there with his family, for, he said, in that very place he would see Him again some years after. So, at His bidding Tapan came to Benares and was so long waiting all expectant for the day when he would see his sweet Lord. And the day came at last, for The Lord came and lived with him for some days.

It was spread all over Benares that a Superman of Divine Beauty had appeared in the sacred city and whoever saw Him was attracted to His feet. Prakasananda, from all reports that reached his ears, understood that He was no other than Sree Gauranga Himself Who had maddened the whole Deccan. Saraswati Prakasananda was the undisputed leader of the place, nay, people adored him next to Bisweswar or Lord Siva. Naturally therefore he expected that Sree Gauranga would go to his place to have an interview with him. But no. He mixed with none. He would everyday go to the holy Ganges for a bath and return to Tapan Misra's house. During a few days' stay there, the divine halo round His Holy Figure and His sweet Kirtan won numerous hearts. And very soon He left Benares for Brindavan.

In the absence of The Lord that pedant saint began to speak vehemently against Him before all his disciples and all the people that came to him. For he said, "That

Bengalee Sannyasi, whom they call Avatar, knows nothing of the Vedanta, nothing of the Shastras. He had not the heart to mix with the learned sannyasis of this great city. The anniversary day of the meeting of the sannyasis is drawing near and he left the place even before that date, lest he should have to be present at the meeting and be exposed. Absolutely vain is his attempt in this great place of learning"

Now that Sree Gauranga was gone, Prakasananda breathed a sigh of relief to think that no more was there any chance of his superior unrivalled position being shaken by that mighty sannyasi of Bengal. But this could never be. The object of Sree Gauranga was to bless all the sannyasis and for that all the people with His Divine Love. And with this object in view He was out on His religious tour. It was He who knew full well how and when to do it. The whole of Bengal was already flooded with His love. And so was the Deccan. The western India now remained ; and Benares was the main centre. Should He and could He leave this place without illumining it with the divine lustre of His love ! No. That could not be. Let us see how He did it.

From the Holy Brindavan Sree Gauranga came again to Benares on His way back to Puri , and stayed here for more than two months. Full two months The Lord took to make Sanatan fully conversant with the true imports of all the Hindu philosophies and all the

scriptures and above all with the highest philosophy of Supreme Love.

Sanatan was the prime minister of Hossain Shah the then Nawab of Bengal. He had a unique position there, for he was the right hand of the Nawab. Hussain Shah had delegated most of his power to this able minister and in many affairs Sanatan acted as Nawab. But all his rank and tittle, pelf and power gave him no rest. When he heard of The Great Nadia Avatar, he thought of renouncing the world and taking to His lotus feet for eternal peace. Now, when he learnt that the Lord left Puri for Brindavan, Sanatan made no delay. He ran to his Loved Lord and met Him at Benares when He came back from Brindavan. Here Sanatan got his full inspiration from the Lord for his future sacred mission at Sree Brindavan.

Prakasananda was much amazed to learn that The Lord was again at Benares. All the more was he taken aback to learn that the prime minister of Bengal cut off worldly ties out of deep love for Sree Gauranga. And again, the masterly exposition that The Lord made of all the scriptures to Sanatan must have also been reported to him. Further, the number of followers of Sree Gauranga gradually increased day by day. All these seemed to shake the high pillar of vanity on which the savant sat. But what could Prakasananda do now ? The only way left to him was to speak evil of the Lord with much more vehemence in season and out of season ; his Sannyasi disciples too followed the instance of their preceptor.

A Mahratta Brahman by this time like many others became a staunch follower of The Lord. He was formerly a disciple of Prakasananda. One day he went to him and with much humility requested him to see Sree Gauranga once, for, he believed, that to see Him was to love Him. The Brahman fully believed that all the spite, all the ill-feeling that the great savant cherished against The Lord would vanish in a moment as soon as he would see Him, for, the very sight of The Lord would convince that great saint that He was God Incarnate. But Prakasananda laughed him down and said, "You too have gone mad ! I know him. He is Chaitanya. But he is a great cheat ! Benares, you know, is the greatest centre of learning in all India. No sentimental foolishness will have a place here. Tell him he will have to go away baffled from here. As for yourself, I ask you not to mix with him and be befooled. Study Vedanta."

The Mahratta Brahman was all the more wounded, but his firm faith in The Lord was not in the least shaken. He arranged for a meeting of the sannyasis with The Lord. His house was sufficiently spacious to accommodate numerous people. The sannyasis were invited even without the permission of the Lord, for he believed, that The Lord was too kind to refuse his humble prayer which was not for his own selfish end but for permanent good of the sannyasis and of all the people of Benares. And actually when the Brahman with humble entreaties made this proposal to The Lord that He should grace the

meeting by His presence, The Lord agreed with a smile.

The spacious hall that was temporarily raised for the purpose by that blessed Brahman was filled to its utmost capacity. Thousands of sannyasis met. Other people too gathered by thousands out of great curiosity to see the shastric-fight. The prominent disciples of Prakasananda were all prepared for the fight ; they thought that they would be able to calm Sree Gauranga at a word, their preceptor would not have to speak at all ; they expected thereby to show the mighty power of the savant, for, they were under the impression that people would hardly be able to gauge the infinite depth of learning of their preceptor by seeing such in his disciples. The people that were by this time attracted to the feet of The Lord were also present there. They had a firm faith in Him no doubt, but, so frail is human mind, and sometimes it is so much beset with doubts and suspicions and peepings of disbelief, that they too sometimes felt waverings in their hearts. Some went there to make their "assurance doubly sure,"—to have their faith in The Lord firmer still. Some had firm conviction that The Lord would win over the sannyasis to His side by His very presence and by embalming their hearts with love by His very look ever beaming with lustre of love. But every one was confident that this day would decide the fate of Kasi (Benares).

However, all the people that assembled were

eagerly waiting for that happy moment of the arrival of The Lord, and when their expectation reached its highest pitch, The Lord came—A Bright Holy Figure, Humility Personified, Beauty Embodied and Love Incarnate. Four disciples were with Him, and these were Tapan Misra, Sanatan, Chandra Sekhar, and Purushottam. The prediction of the Mahratta Brahman came to be true—the very sight of The Lord exercised a charm over the whole assembly, all were electrified, and, spell-bound, as it were, all the people, even that king of sannyasis with all his followers stood up in a body to greet The Lord. Saraswati Prakasananda himself stepped forward to lead Him to the centre of the meeting. All took their seats. Perfect silence reigned over the assemblage for some time. Prakasananda was so much overpowered by a thrill of delight not felt before, that he could not for a while open his lips. A struggle was now raging in his mind—struggle between his natural and spontaneous submission to The Lord and his former vanity. Sometimes the one, sometimes the other predominated. Sometimes he felt he was in a bright region far above this mortal world, sometimes his haughtiness, his superior position, his vast erudition tried to bring him down. In a word, waves of feelings tossed his mind—two divergent thoughts troubled his spirit. Once from above he could see the unsoundness of his position below, and again from below he could see the brightness far above. And in this struggle his

master mind could judge what a vast difference is there between undisturbed calmness of spirit and the agitating uneasiness of vaunted glory. At last collecting himself, the learned sage spoke out in a tone of humility, in a spirit of submission. Two things were uppermost in his mind. He lived and moved and had his being in Vedanta. So he wanted to know from The Lord what was His idea about it. And again, he could not for the world imagine what ecstatic joy there might be that could make a man dance and sing and shed tears as The Lord and His followers did. So this was also what he wanted to know from The Lord.

So sweetly and feelingly and at the same time in such a masterly way did The Lord reply, that every word of His acted as a miracle—it sent a thrill of joy to every heart. His learned and lucid exposition of the Vedanta philosophy and in that connexion the holy Vedas and His final deduction of the Truth—that God is All Love and He is to be attained and worshipped with love which is the summum bonum of human life, and that, as God is All-Bliss, the world too is all blissful—simply charmed them all and made them feel that Sree Gauranga is God Incarnate and that He came down to the earth not only as the Saviour of mankind but also to transform this world into Golok or the Highest Heaven of love. And last of all He said that taking the Names of Hari* is the simplest, easiest

*The word Hari is derived from the root **Hri** which

and surest way of attaining **prem** (love) and getting the true revelation of God ; no rigidity, no penance, no ritual, no sacrificial ceremony is possible in this Age of Sin. Not to speak of attaining **prem** which is the highest end of human life, even salvation is not possible by following any path other than the simple way of taking His Names. Sankirtan*, He said, cleanses the mirror of the mind where God is rightly reflected, it extinguishes the fire of all troubles, it sheds the cool beam of the true end of life, it gives life to all learning, it swells the ocean of bliss, it enables one to taste more and more of the purest nectar of love, it purifies all hearts and it is ever supreme.

The whole assembly felt they were in a bright land of love with Sree Gauranga as their Lord. All were quite changed. And the meeting dispersed after the Lord was treated with some sweets, and the Lord partook of them with Prakasananda at the same plate.

Every word of the Lord was now ringing in the ears of the great Saraswati ; His Sweet Figure was deeply impressed upon his mind. In his solitude now Prakasananda saw before his mind's eye nothing but the sweet Figure of the Lord and he heard nothing but His sweet

means **to steal, to remove** ; The Lord says, the Name Hari has various meanings, two of which are most important—(1) He removes all evils and (2) Steals (wins) all hearts with love.

*Sankirtan implies loud singing as well as counting Names in beads.

words. But he had not yet seen the sweet dance of the Lord.

Prakasananda passed the whole night without a wink of sleep. Next day in the morning too he was in that blissful mood of mind when a disciple of his ran to him to report that Sree Gauranga was dancing a divine dance in the street with innumerable people around Him. This He did on His way back from a bath in the Ganges. Immediately got up the saint, he forgot his position, left off his Danda and Kamandalu (saint's staff and beggar's bowl) and ran to the spot like a simple child that runs to see a curious thing. And what he saw was simply captivating. He saw that a bright sweet youthful Figure of about 16 was shedding forth a lustre of love and bliss over the whole multitude by His heavenly dance ; His eyes were beaming with love ; His sweet smile was winning all hearts ; a wave of beauty played on every part of His limbs. For some time he stood still drinking of the sweet nectar of that divine Beauty. He lost all control over himself. In the overflow of his divine delight all his limbs began to wave and at last he joined in the dance with others.

The Lord was in the centre. The sannyasis were around Him, and all other people formed the outer circle. They were all dancing with uplifted arms. Their eyes beaming with divine joy were all turned to the sweetest and most delightful Figure of their most beloved Lord. Some eyes were shedding blissful tears. They were all

singing aloud with The Lord the sweet Name of Hari. The strokes of their feet shook the earth, the loud sound of Haribol uttered all at once from thousands of throats rent the sky and resounded all quarters. A wave of delight passed over the whole of Benares. They had heard the name of Hari many a time and on many an occasion before. They themselves too took the name of Hari now and then. But they never felt such superior power, such supreme delight, such mighty attraction, such heavenly bliss, such sacred thrill of charm. Crowds gathered more and more and all electrified they joined in the dance. They all felt that they were being translated to some brighter world. Such divine dance was a sight for the gods to see. Having thus infused a new spirit into the hearts of all, Sree Gauranga stopped **kirtan** and went to the house of that blessed **bhakta** Tapan Misra.

The Lord was to leave for Puri the next day. Alone at night the savant went to The Lord and most earnestly entreated Him to permit him to go with Him that the Saraswati might pass the rest of his life at His lotus feet; for he said, "Oh my gracious Lord! Thou art The Bliss of my life. I would rather die this moment than bear Thy separation." The Lord consoled him and said, "I desire that thou livest at the Holy Brindavan, and that is the fit place for thee. Rest assured, I shall ever be with thee there."

The words of The Lord consoled him and cheered

him up and from this day forward he went by the name of Prabodhananda.

The Lord went to Puri and the savant to Brindavan where he passed his days in happy communion with The Lord.

Benares now became a second Nadia and every house was resounded with the holy **kirtan**.

Sree Chaitanyachandramrita.

Adoration.

1. I with all my disciples bow down to Sree Gauranga. He is All Spirit. He came down to Navadvip the Highest Heaven on earth. He is the greatest of all Incarnations. He is most wonderfully generous to embrace all. He transcends all bounds in His grace. The object of His Incarnation is to bless all His beings with the pure & sweet nectar bliss of His love and show the way of worship with love by Himself worshipping God Krishna with love as an Ideal Bhakta.

2. I bow down to The Lord Who is of unspeakable glory. Being graced by His divine nectar of love a man feels such an ecstasy of delight that he dances, sings aloud, and sometimes rolls on the ground, although such a man was never before in touch with religion, nay, was ever given to irreligion, and although he formerly never came in contact with any holy man.

3. I bow down to Sree Gauranga. It is He Who by His coming down to the earth has revealed the

mystery of Divine Love by the very utterance of His Name. This love was unattained by those that were given to Karma or Yoga, and it was beyond the reach of penance, meditation, renunciation of or indifference to the world, mere knowledge of the attributes of God, nay, it was not attained by any amount of adoration of God or even by the worship of Krishna.

4. I bow down to The Gracious Lord Sree Chaitanya. It is He alone Who is able to endow with the truest Love, all that see him, or touch him, or sing His Name, or think of Him or bow down to Him or revere Him from a distance.

5. I with all my disciples bow down to Gouranga and Gouranga alone. Whoever is enriched with His look of Grace, shuns Kaibalya (i. e. merging of the human soul in the Divine in salvation) as hell, avoids heaven as an imaginary thing, looks upon senses as venomous snakes with their fangs of venom drawn out, considers the rank of king of gods as insignificant as that of a worm and finds the universe full of bliss.

6. I with all my disciples bow down to Gaur Chandra. By drinking of the bright, wonderful and blissful nectar of love trickling out of His lotus feet all the bhaktas (i. e. devotees), who are revered even by the gods, feel such an ecstacy of maddening delight, that they smile at Brahma, Vishnu & Siva (the Creative, Protective and Destructive powers of God), do not hold the great Vaishnavas in very high esteem, and pity the sages

absorbed in Yoga (for none of these taste of the nectar of Love as they do not worship Sree Gauranga).

7. I with all my disciples bow down to the Holy Figure of Chaitanya in Whom has God Incarnated. He is the greatest of all incarnations, as He has revealed the brightest path of **bhakti** and **prem**, and, in comparison with this work of His, all the works of other incarnations, such as, the slaughter of demons, the revelation of the path of **Yoga**, the creation of the world, the raising of the earth from beneath the flood of water and so on, are all cast into shade.

Prostration.

8. I bow to Chaitanya Chandra. The glow of His face surpasses that of crores of moons taken together. He is the eternal source of all bliss of love. His Smile surpasses the beauty of the beam of the most beautiful moon.

9. I bow again and again to Chaitanya Chandra Who is the source of all the good of the world. Devotion to His lotus feet blesses a man with **prem** (love) which is the highest end of human life.

10. I adore Chaitanya Chandra. He is the Super-human Bliss Personified, and is the Greatest of all Incarnations that came down to the world for the good of mankind. His eyes are as wide as the petals of lotus. He dispels all the evils of the universe by the loud, maddening and blissful sound of 'Hari' 'Hari' in His Kirtan with

His uplifted arms of gloden hue and by the charming movements of His feet in His divine dance when His body becomes beautifully restless.

11. I bow again and again to Chaitanya Chandra. He is the giver of the sweetest nectar of love. He is attractive to all by the golden glow of His divine beauty. He has taken the human form to do His blissful **Leela**.

12. I with the utmost wonder adore Gaur Hari. He appears in the disguise of a Sanyasi indeed, but, in fact, the glow of his body gives forth numerous oceans, as it were, of nectar of sweet beauty. The torrents of His tears show that His eyes are, as it were, numerous new clouds. The wealth of His love throws numerous heavens in the background.

Benediction.

13. Sree Radha and Krishna are united in the person of Sree Gauranga. The glowing hue of His body is far more beautiful than the pollens of the blossomed golden lotus. His shoulders are like those of a lion. His body shows wonderful expressions of intense delight that He inwardly enjoys out of **prem**, the mystery of which even the sages cannot explore. His lips shine with the sweetest of the sweet smile. May this Holy Figure of The Lord save you all from all evils of the baneful world.

14. The Lord at the sight of the newly formed clouds gets mad after Krishna. Seeing the feather of a pea-cock He shakes. At the sight of the **Gunja** seeds

He loses all consciousness, (for, the colour of Krishna is like that of new clouds ; Krishna put on pea-cock's feather on his coronet and the garland of **Gunja** seeds round His neck ; and all this reminded Him of Krishna). He startles to see the youthful figure of Krishna when His body puts on a very wonderfully beautiful appearance. May this Golden Figure of Gauranga impart a new life and spirit to you all.

15. Sree Gauranga, the Son of Sachee, is the ocean of kindness. He puts on a cloth, the colour of which is light red like that of the evening sun. The great bright halo round His body emits nectar of love. He is God Himself. He is the most perfect Incarnation and all incarnations came from Him. He is ever associated with His bliss-giving power incarnated in Vishnupriya. May this Lord with all His glory shine in the firmament of your heart like the full moon and dispel the darkness of ignorance by shedding the lustre of love.

16. To ascertain the number in counting the names 'Hare' 'Krishna' which He has revealed for the good of mankind, The Lord ties knots in the cloth in his loins, while His hands shake out of extreme **prem** and His face is bathed in tears. As such, He goes to the temple to see Jagannath Who is His own Image. Thus He spreads delight to all that have true eyes to see with. May this Golden Figure of The Lord save you all by attracting you to His lotus feet.

17. The bright lustre of Chaitanya Chandra all at

once removes altogether all the inward darkness of the whole world. It ever swells by force the ocean of love and bliss. It cools the world that ever suffers much from various kinds of afflictions. May this lustre of The Lord always shine in the hearts of you all.

The Eulogium of the devotees of Gauranga.

18. The devotees of Gauranga happily play about in the bright path of **bhakti** and **prem** which was unknown to the sages and other godly persons before the advent of The Lord to the world, to which none had any access in spite of their acute intellect, which even the Sage Suka (the expounder of the Bhagavat) did not know and which was not kindly revealed even by Krishna Himself.

19. So long as people are not favoured with the kind look of those that are devoted to the lotus feet of Sree Chaitanya, they speak of Brahma, The Great Being ; the way that speaks of the merging of the human soul with the divine does not appear to be unwelcome to them ; the Vedic rites do not appear to be means of bondage to the world, and so long the people are engrossed in useless controversy over the outside and immaterial things of various shastras.

20. In whom else such firm devotion to God, such abhorrence of mundane things like hell, such waves of

superior humility, such superhuman spirit, and such firm attachment to the path of **bhakti & prem**, can be seen as is seen in the adherents of Gauranga ?

21. He, who has once seen the most beautiful face of Sree Gauranga beaming with supreme love and shining with tearful eyes like glowing blossomed lotus, is ever so entranced in ecstatic joy of love that every moment gives fresh and fresh bliss, that he never desires to give up the feet of Gauranga which are the source of vast oceans, as it were, swollen with supernatural beauty.

22. Unless a man takes to the feet of a devotee of Gauranga, he cannot have an idea even of Brindavan, the highest region of love, which is unexplored by the Vedas, though he may strictly follow the four stages of life, or worship Vishnu, or travel over holy places, or he may minutely study the Vedas.

23. Even the best thing, that may be attained by churning, to the utmost power, the boundless ocean of nectar, will be most unwelcome like poison to those that receive light from the lustre of the feet of Gauranga who is Love Incarnate.

24. These are the great virtues of the devotees of Gauranga — they possess much more humility than a straw, they have a naturally beautiful and attractive feature, their words are sweet as nectar, they despise sordid things of the world, and they are absorbed in the love of God.

25. However much one may take to the feet of

thousands of well-known preceptors, however much one may study the Vedas and other shastras, the mystery of love is easily attainable to those only who are blessed with the gracious look of Sree Chaitanya.

26. However much one may practise the strictest penance, or have a control over the senses or one may pass a rigid life like a puritan, however much one may be engrossed in the meditation of the unity of the human soul with the divine, or one may be firmly devoted to Vishnu, none will possess the infinitesimal part of the natural virtues possessed by those who are illumined with the bright bliss of love of the persons who worship Gauranga and His Divine Consort Vishnupriya Who is the bliss-giving power of The Lord.

27. The followers of Sree Gauranga are so much overpowered with a superior feeling of delight that they have all joined in His divine dance. The **bhaktas** like Murari Gupta and others in their highest delight dance to think that they can leap across the vast ocean and jump over the high mountains of great obstacles in the way of attainment of God Who is Beauty, Bliss and Love. The **bhaktas** like Sribas and others while dancing in the greatest glee pity the lots of gods and all beings that take pride in their display of power, for, they think, that they are deprived of the fortune of dancing with The Lord. And the **bhaktas** like Adwaita in the exuberance of their delight dance to think that such delight pervades the whole universe.

28. When Sree Gauranga plays about in His divine dance displaying His greatest treasure of **bhakti** & **prem** out of His own grace, the people being free from malice have come to know of the sweetness of the close relationship of love between God and man which none in the world had or has or will have any chance of knowing without the grace of The Lord.

29. Oh ! who is so highly fortunate as to bring before my eyes Sree Gauranga the Son of Sachée, Whose true attributes even the essence of all the Vedas cannot fully ascertain and Who humbles down the pride of the gods and sages that being unaware of His lotus feet consider themselves very great.

30. Sree Gauranga is God Himself. Most wonderfully does He show His God-Power, so that, whoever resigns himself to Him has all his desires fulfilled, nay, he attains **prem**, the highest end of human life, without doing any penance or going through any rituals.

The misfortune of those that are averse to Sree Gauranga.

31. One may have performed innumerable religious rites or one may be whole heartedly devoted to Hari, but if he does not worship Sree Gauranga, he cannot be considered to be blessed, for he does not enjoy the bliss of **prem** the greatest treasure that man should have in life.

32. Unfortunate are they who feel self complacence to think and utter that they are Brahma. Unfortunate are they who are given to rituals and are thus turned to matter. Unfortunate are they who practise strict but queer penance, such as, exposure to the heat of the sun and fire in summer, to excessive cold even by remaining immersed in water in winter, to constant torrents of rain in the rains, abstinence from food, holding of stools & urine without passing them as nature requires and so on. Unfortunate are they who hold a check over the senses and have thereby to think of the bitterness of the world and of the baneful effect of the gratification of the senses, that is, who thereby have to look upon the dark side of the world. I pity the lots of these beasts of men, for gross matter always arises in their minds ; and such men do not enjoy the least of beauty and bliss attained from a firm devotion to Sree Gauranga.

33. Oh ye learned men ! As it is impossible for a seed to sprout on a stone though it be drenched all over with nectar ; as the tail of a dog never gets straight however much it may be spread ; as the moon cannot be reached by stretching out the hands ; so no one can have the taste of the fountain of bliss of prem without the grace of Gauranga, though he may perform all the rites and ceremonies or follow any kind of rigid path that the shastras may prescribe.

34. How poor is he and pitiable is his lot who remains poor without enriching himself with the gems

revealed to all with the swelling of the ocean of **prem** at the Descent of Sree Gauranga.

35. How sadly plunged are they in the ocean of miseries who do not dive into the ocean of prem widely spread at the Descent of Sree Gauranga.

36. How wretched is he who is so unfortunate as not to taste of the nectar bliss out of the ocean of nectar bliss of the highest love spread far and wide at the revelation of Sree Gauranga.

37. How sadly do they wander about in vain in the world who do not look upon Sree Gauranga as God Himself, for, however learned and versed in all the shastras they may be, they only look upon the material side of the world.

38. How impossible it is for him to attain true **bhakti** who has not seen or realised Sree Gauranga even for once Who most wonderfully loses all control over His limbs out of maddening delight while enjoying the, sweetness of His own names 'Hare' "Krishna" etc. and Who again and again exhorts all the people to sing the glory of Krishna.

Note:—The gems are the different forms of worshipping God with love—such as—Dasya, Sakhya, Batsalya and Madhuri, i. e., loving God as the servant loves his master, or as the friend loves his friend, or as the parent loves the son, or as the wife loves her husband. These four forms are attainable by taking the names Hare, Krishna etc. and by staunch devotion to the Lord Sree Gauranga.

39. Why should not sprout come out without a seed ? Why a man born blind should not see ? And why should not a man devoid of legs ascend the summit of a high mountain, if it be possible for a man, turned from Sree Gauranga Who is the store-house, as it were, of the wonderful treasure of the nectar of love, to get the least of the highest bliss of love ?

40. Stupid, nay, the beast of a man must he be whose mind is not turned to Gauranga The Great God Himself Who all on a sudden endows with the most wonderful bliss of love the fortunate followers and worshippers of Radha Govinda by the uncommon spread of the extreme delight arising out of love with which the Lord does His **Leela**.

41. O God ! How much given to gross matter are they who do not look upon Sree Gauranga as God, although they have seen times without number how numerous **bhaktas** have experienced the great superior power of their Lord, and although they have found that such great mysterious power is possible in none else except in God and such power cannot be found in any of the numerous Avatars (Incarnations) of God as described in the various shastras.

42. Oh God ! The world is surely covered with a shade of illusion and it must have come down to a state of atheism if Sree Gauranga be not looked upon as God ; for, though He is not revealed by the Vedas He has come down of Himself out of His grace and it is He

by Whose kind look all His beings get such supreme bliss of love that they set at naught all kinds of salvation which may be the outcome of a desire to escape from misery.

43. Useless is the high pedigree, useless is the power of eloquence, useless is the renown, vain is the study, vain is the beautiful appearance or young age, vain is the wealth that one may have, useless is the descent in a Brahman race and useless is the ascetic stage of life, if the man possessing any or all of these does not worship Sree Gauranga, The Lord of the **Gopees**, The Avatar of the Kali age.

44. How can he, who is a stranger to piety, love Sree Gauranga Whose followers like Bakreswar and others are so much overpowered with an exuberance of feeling of bliss of love that even those that live in the higher plane of heaven feel a thrill of joy to see them ?

45. Oh ! Alas ! Demons of men must they be who out of hard heart on account of their vain argumentative disposition do not greatly revere The Lord Sree Gauranga Who is Perfect Bliss personified and from Whom all the Avatars come and Who, by His unspeakable grace and by speaking with His lips beaming with smile and also by a kind look from a distance with His eyes beaming with affection, gives the fountain of bliss of love.

Speaking of the sad misfortune of those that are averse to Sree Gauranga, Sarswati Prabodhananda feels such an intense humility that he thinks himself devoid of

all bliss of worshipping The Lord. And so he speaks out his mind.

46. How pitifully am I deprived ! Oh ! very surely am I deprived. The whole world is immersed in the **prem** of Gauranga ; but a single drop of that nectar of **prem** has not been to my lot.

47. Who in this world has not attained the summum bonum of life and that too most easily when the earth has been touched by the dust of the lotus feet of Gauranga ? But, alas ! useless has been my life, all my learning has been in vain, and my Sannyas or renunciation of the world has been for nothing, for, owing to my continued misfortune I have not got the least of that **prem** which is the only end of human life.

48. What a wonder ! the vast ocean of the Grace of Gaur Chandra is swollen and has flooded the earth ; but, unfortunate as I am, the least drop of it has not touched me.

49. The age of **Kali** is like Death, for it brings irreligion and horror ; the senses are like powerful enemies, the path of **bhakti** & **prem** is obstructed in this age with numerous thistles of Karma (rituals), **jnana** (the vain deceptive consciousness of the union of ego with Brahma) vain reasoning & so on. Oh my Lord Sree Gauranga Chandra ! I am undone ! What shall I do ? Where shall I go if Thou dost not show Thy mercy to me now.

50. I need not worry over the time that is uselessly

spent, for I have not seen the Lord of that mysterious power, nor have I tasted of the nectar of bliss by worshipping the lotus feet of The Lord. This is my prayer now that I may be blessed with the company of those **bhaktas** who are wholeheartedly devoted to Sree Gauranga and who are the ornaments as it were of the world.

51. In this age of **Kali** who except Gauranga will be my Friend to raise me from my fall, for I am given to numerous Karmas or rites, tightly bound up with the chain of most dreadful desires, my mind is ever distressed, and I am influenced in my surroundings by evil minded people.

52. Oh ! Alas ! what have I done so long ! all the numerous attempts and practices I made to reach God have been futile like seeds in a barren land, so, now, with all my heart & soul I take to the feet of Sree Gaurchandra which have a wonderful virtue of giving rise to **bhakti** even in a barren mind.

53. Oh ! Alas ! How will the Kalpa creeper of pure **bhakti** sprout forth in my barren mind ! But there is one thing most hopeful in my mind that he who takes the name of Gauranga has no cause of grief or sorrow.

54. Oh ! my Lord, Sree Gauranga Chandra ! Give me shelter at Thy feet ? I am helpless, for, I am fallen in the ocean of miseries of the world, I am about

to be devoured by the snakes and crocodiles of passions, and again I am tied with a chain of desires.

55. Oh Chaitanya Chandra ! Thou art The Lord of the wealth of love which is beyond the reach of knowledge. If Thou dost cast gracious glance at me, the charming path of **bhakti** will not be far from us though it was not so easily accessible to Siva, Suka, Uddhav, Narada & others.

56. Oh Lord ! In what other Avatar can such unrestricted mercy, such wonderful display of **prem**, and such parental affection can be seen as in Thee—The great Avatar of Gauranga.

Unflinching devotion to the Adored.

57. Oh my stupid mind ! Accept Sree Gauranga as God Incarnate and worship Him. It is He Who by His own splendour of love has attracted the world to the blissful lotus feet of Krishna and He it is whose mysteries none of the Srutis can unravel.

58. Let him, who likes, worship Krishna and follow the different ways of **bhakti**, such as, hearing and singing Kirtan, thinking of his beauty, resignation to Him and so on, for the attainment of the end of life, but the only object of my worship is Sree Gauranga Who is the Infinite ocean of the nectar of love (**prem**) and Who has revealed the great mystery of prem (love) that remained unrevealed so long.

59. Let those, that expect worldly wealth, fulfil-

ment of wordly desires or even emancipation, worship The Great God with all His resplendent power. Let people by giving up all other forms of worship do **Dasya-bhakti** to Kaishna (i. e. serve Krishna as a devoted servant does his master). But my mind is tempted to attain that unspeakable mystery of love which none of the above can get. So do I take to the feet of Chaitanya Chandra.

60. Ah ! How blessed I am that the most powerful Thief Sree Gauranga has stolen away all my firm adherence to social and vedic rites, all the shame I felt at loud laughter, singing aloud, and happy dance consequent on Kirtan and also all I did from a natural disposition for the sustenance of body and life.

61. This Lord Sree Gauranga, the glow of Whose beauty is like that of the inmost part of a golden plantain tree, has all on a sudden firmly fixed my mind to His feet by pouring forth from His eyes beaming with mercy and affection a number of oceans of nectar love that ever gives fresh, bright, sweet & most intense bliss.

62. How sweetly doth my mind yearn after Navadwip where out of His infinite grace came down Sree Gauranga The Lord Himself Who is the highest Love and Bliss and Beauty Incarnate and Whose charming hue is like that of pure gold, where there is a fountain of bliss of **bhakti** in every house, and which place (Navadwip) is far more sweet & beautiful than even Baikuntha itself.

63. Let the Shastras say whatever they like ; let

the logicians or sophists argue in whatever way they please ; the nectar of the lotus feet of Sree Gauranga sustains my life.

64. Even if all the eight supernatural powers that are acquirable by practising severe austerites & that are difficult of attainment, come within my reach very easily ; even if the gods themselves come down to serve me : nay, even if this body of mine be transformed into a four armed deity ; my mind does not in the least waner from the feet of Gaur Chandra.

65. I rather welcome to live in the midst of fearful flames all around me than live anywhere in the company of those that turn away from the lotus feet of Gauranga. If my mind be illumined with the least of the lusture of the feet of Gauranga, it does not hanker after Baikuntha, even though it may come of itself.

66. Niether world-wide fame, nor any of the eight supernatural powers that may be attractive to others, nor a four-armed body coveted by many by the worship of Vishnu is acceptable to me save and except firm devotion to Gauranga & His Divine Consort Vishnupriya.

67. Most humbly do I pray that this my life may pass away while uttering the names such as, Oh Chaitanya ! Oh Thou Gracious Lord ! Oh Thou most Beautiful ! Oh Thou Love Incarnate ! Oh Thou The Life & Soul of all the beings ! Oh Thou Beauty Incarnate ! Oh Gouranga ! Oh Thou Ocean of all virtues and of all good ! Oh Thou Bliss Incarnate ! Oh Thou Lover of

Thy own names ! Oh the Saviour of the fallen ! and so on.

68. Oh Lord ! when shall I be most sincere by nature in my devotion to Thee Who art the giver of the highest bliss of love and Who art the life of the **bhaktas** that worship with love ! And when shall my mind be all on a sudden illumined with the lustre of the gem of love of Sree Radha by virtue of the superior power of that sincere devotion to Thee !

69. The only object of my meditation is Sree Gauranga the Perfect Embodiment of all effulgence and the Great Repository of mercy, Who is most perfectly self-contained in the enjoyment of His Own bliss and thus distributes bliss to all, Who constantly utters the names Hare-Krishna etc. His own names, Whose golden hue is brighter than the purest gold and on Whose breast shines the garland of blossomed **damanaka** flowers.

70. May I ever keep in my mind Sree Gauranga Who is the highest Ideal of **Bairagya** (aloofness from the world of matter), Whose eyes are riveted to the bright face of Jagannath in the temple at Nilachal (Puri) just as bees are firmly attached to the lotus, Whose love (**prem**) gives rise to high waves of maddening bliss to flood all around Him and Whose supreme beauty attracts all females.

71. May I be absorbed in the meditation of Gaur Hari with His purple dress on, with His sacred body beautified with hairs standing on end out of great

emotion of love and ornamented with drops of tears, more beautiful than the beautiful pearls, falling from His eyes that surpass the lotus in beauty.

72. I am eagerly waiting for the day when, in consequence of my meditation, shall appear in my mind the feet of Gaur-Hari Whose beauty stupefies Cupid even, Whose sanctity far surpasses the sacredness of the waters of the Ganges, Whose soothing coolness is far superior to that of the moon, Whose charming sweetness throws in the background the finest nectar, Whose superior bounty belittles the bounty of Kalpa tree and Whose all-embracing affection is more blissful than the affection of a mother.

73. Most Gracious is Sree Gauranga ! He delights the world by giving again and again the nectar of His sweetest of the sweet **prem** (love). How beautiful He looks with purple cloth in his loins. The glow of His beauty surpasses that of thousands of lightning all taken together. May This Lord be the only object of my love.

74. When, out of good fortune dawning upon me as a result of thousands of births, should be placed in my heart the feet of Sree Gauranga, Whose beauty far excels the beauty of thousands of Cupids, Whose sweet beauty of the face casts thousands of autumnal full moons into shade and Whose superior bounty makes the bounty of thousands of Kalpa tree quite insignificant ?

75. The moon-beam removes the outer darkness of the world for the time being, but the lustre of Sree Gauranga all on a sudden drives off for ever all the darkness of the mind of the whole world, the former swells the ordinary ocean for a while, while the latter always swells up by force the ocean of the bliss of love ; the former cools at night the outside world heated by the rays of the sun, while the latter cools day and night the inner as well as the outer world that groans painfully under various troubles. May such lustre of Sree Gauranga illumine all our hearts.

76. The Body of Sree Gauranga sometimes becomes lean and sometimes plump, Oh ! now tears of bliss are seen in His eyes, and now His face beams with smile. Once the Body becomes cool and the next moment hot like fire. Sometimes He runs and again stops and remains motionless. Ah ! Sometimes He speaks much and the next moment He remains speechless. May such Sree Gauranga shine in my heart !

77. Sree Gauranga is The Lord of lords. He is all Supreme. So He makes no distinction between the deserving and the undeserving. He does not care to determine who is the worthy object of mercy and who not. Nor does He wait for the time. But He favours all with the bliss of **bhakti** and **prem** that is hard to be attained by falling prostrate before the image of a god or even by any form of meditation. Such Gauranga Who is God Himself is the highest object of my worship.

78. I take to the feet of Sree Gauranga Who has graciously delivered the most sinful, the low-born, the ill-natured, the most wicked, the vilest chandalas, those that are always addicted to filthy desires, those that are born in an atmosphere of irreligion and the people that have lost their sense by evil company.

79. Sree Gauranga is the only Object of my worship. He, having left the beautiful Brindavan on the banks of the Holy Jamuna, does His Sweet **Leela** in the flower garden on the sea-shore at Puri. He has given up His saffron cloth and has put on purple cloth instead. Having concealed the sapphire hue of His body He has now revealed Himself in golden hue.

Homily
 or
Exhortation to the people
 for
Worshipping Sree Gauranga.

80. Oh ye ignorant people ! Seek out the path of **bhakti** and **prem**. It was not revealed through the **Vedas**. Sages never found out this path and it was beyond their reach before. If you are diffident of the attainment of this path as it is so difficult to be attained, I would appeal to you to give up all other paths and take to the feet of Sree Gauranga.

81. Oh ye people ! Fall prostrate at the feet of Gauranga. He **is** the Great God. His golden beauty

attracts all hearts. He looks beautiful with His cloth on the colour of which is like that of the pollens of a newly blossomed lotus. He holds up His folded hands above His head and His tender cheecks are bathed in tears rolling down from His eyes, when He is in an ecstacy of **bhakti** and **prem**.

82. Oh ye brethren ! Sing ye aloud, if you like, the very powerful names of Krishna, The Lord of Gokul ; or, you may, if you please, think of His sweet Divine beauty that does good to the world ; but there is not the least chance of your being drenched in the nectar bliss of **prem**, unless you are enlightened with the kind look of Sree Gauranga, The Lord of lords.

83. Oh ye people ! The **bhaktas** of Sree Gauranga are so much overwhelmed with the ecstatic delight of divine love, that, they smile to see all your attempts in other paths in order to attain that delight ; so, please do not all of a sudden follow any other path. I tell you the great secret—Sree Gauranga is The Great Lord of that bliss of love which is so highly spoken of in the Vedas.

84. Oh ye insensate people ! Have you not heard of Gaur Hari ? Why then should you moan that you have not come across the true spiritual guide from whom you may know of the blissful path of worshipping Sree Krishna, which brings aversion to the path of **Jnana** (i. e. the consciousness of the absolute disappearance of the human soul in the divine). And how

is it that you cannot determine Whom you should betake yourselves to ?

85. Oh ye people ! Give up all your vain attachment to Karma (rites and ceremonies) ; don't allow at any moment the least of the controversy over the distinction between spirit and matter to reach even the precincts of your ears ; don't have any attachment to your mortal frame or anything connected with it. By the Grace of Gauranga you will come by the sweetest and most wonderful **prem**, the end of all ends of human life.

86. Look upon the females with awe, and avoid them as you do a tiger ; look upon the short-lived heaven with contempt, vain is the practice of **Yoga** as dictated in the **shastras**. Ah ! Thrice useless is wandering about in the holy places as a pilgrim. Acquire the treasure of love by worshipping Sree Gauranga Who in the guise of a **Sannaysin** dances on the sea-shore at Puri out of the intense delight of His Own.

87. Oh ye brethren ! You desire to plunder the treasure of **prem** by devotion to the lotus feet of Sree Krishna ! Why should you then for nothing seek out the path of **Yoga**, access to which is very difficult. If you cherish the hope of attaining the fountain head of **prem** which is unknown even to **Siva** and **Brahma**, be then firmly attached to the Great Lord Sree Gauranga Whose boundless glory none can gauge.

88. The more a man of piety is devoted to Sree

Gauranga, the more is he blessed with the **prem** of Sree Radha.

89. Oh ye people ! If you fully appreciate the real truth of all the Shastras, do ye all, in this age of Kali, take to the lotus feet of Sree Gauranga, meditate Him and sing His glory with all your heart, out of love and highest delight, for, He is adored by **Siva** and **Brahma**, and, He is the Source of the boundless ocean of the most blissful mystery of the purest love.

90. Oh ye pious men ! with straws in my teeth,* by falling at your feet, and with all the humble entreaties that I can command, I request you all that you be devoutly attached to the feet of Gauranga Chandra after giving away all other forms of worship.

91. Neither salvation nor **bhakti** in various other forms is to be coveted, and these are not very rare things. But the rarest and the most coveted thing is the Grace of Sree Gauranga.

92. May ye all take to the lotus feet of Sree Gauranga ! You will then attain perfection by getting the highest bliss of **bhakti** and **prem**, and you will be able to delight the three worlds by your sweet disposition, blessed fortune, kindness, forbearance and many other virtues of the kind.

93. If you have a mind to cross the ocean of life, if you desire to be drenched in the nectar bliss of

* This is a sign of great humility.

Sankirtan, if you want that all the faculties of your mind swim delightfully in the ocean of love, be devoted to the feet of Gauranga.

94. True knowledge, absolute freedom from sensual pleasures, blissful **bhakti** can never be attained in any way other than staunch devotion to the lotus feet of Sree Gauranga.

95. If the people do not worship Sree Gauranga ! Who is God Himself and Who is worshipped even by the greatest of gods, the world becomes void of all sense and death pervades everywhere.

96. Not to speak of the worm of an ordinary mortal king, even **Indra** himself the king of the gods appears like a humble servant to him who cherishes a hope for the attainment of the feet of Sree Gauranga, The Lord of lords.

97. What is the necessity for a man to beg at the door of a king, if he hopes to get at Sree Gauranga. What fool is there to care for silver if he gets the philosophers' stone !

98. Many are the people who pass years in a sitting posture in the caves of mountains in the meditation of the halo of God ; others there are who are absorbed in the practice of **Yoga** ; there are many who have attained the eight supernatural powers ; and many are there, who, out of vain pedantry, boastfully hold controversy over the different interpretations of the shastras. But who is there in the world that dances in the highest glee of

love save and except those that are favoured with the Grace of Gauranga !

99. If Sree Gauranga The Great be propitious to me, I don't care for the piety attained by living at Kasi (Benares), nor do I care to go to Gaya, the very salvation even appears to me to be quite an insignificant thing to be avoided like a cockle. Why then should I talk of any other topic ! I have not the least fear from the great **Rauraba** hell, not to speak of any apprehension from wife and children.

The Super-Excellence of Sree Gauranga.

100. Glory to Sree Gauranga ! How tender-hearted is He though He possesses the prowess of a young lion ! How sweet is the glow of his beauty like that of a golden sprout ! And how vastly doth the ocean of His love flood all the worlds !

101. Glory to the Lord Sree Gauranga ! He excels numberless Cupids in beauty, surpasses innumerable moons in delighting all hearts, supercedes all mothers in maternal affection, defeats numerous oceans in serenity, transcends the sweetest of nectar in sweetness, belittles millions of Kalpa trees (wish-yielding trees) in bountifulness, and He reveals wonder of all wonders in respect of His Love.

102. All glory to The Lord Sree Gauranga ! He reveals His most admirable greatness to His **bhaktas**. They, being overwhelmed with a single wave of love arising out of the worship of His lotus feet and being possessed with the highest love, dance in maddening delight which strikes even **Siva**, **Brahma** and others with great wonder.

103. Greatest glory be to Gauranga, the Son of Shachee and the Consort of Vishnupriya ! His shout is like the loud roar of millions of mad lions. His brilliance is like that of millions of suns, but at the same time much cooler than millions of moons. His gait surpasses that of millions of mad elephants. His very Name dispels millions of sins. He is the Lord of millions of **Brahma** and other gods. He is the Spirit of all spirit revealed in Human Shape.

104. May the Great Beautiful Illuminating Light of Navadwip be ever glorious ! This Light ever shines by the constant supply of oil of affection. This Light dispels the inner darkness of caves of hearts, reveals wonderful power, and all on a sudden illumines the way to God, which was formerly long and distant, solitary, full of thorns and brambles and hence inaccessible, which made people wander about for nothing, but has now become short, charming, full of associates and help-mates, pleasant and most blissful.

105. This wonderful Light, the source of all the luminaries of heaven, ever shines in this world out of

graciousness, and with the wick of supreme affection sheds forth, all around, divine golden lustre which is most beautifully sweet, dispels both the outer and the inner darkness, and burns the insects of sophists even from a distance, but which is more pleasant and soothing than the beams of millions of moons.

106 How beautifully shines Gaur Hari, when He, being intoxicated with the highest love of His Own, sometimes moves on gently, sometimes echoes all quarters with loud shout, sometimes light up the sky with flashes of light as He laughs aloud again and again, and sometimes quakes with all His limbs like leaves gently moving with the wind.

107. How gloriously doth shine Sree Gauranga the son of Shachee, the most fortunate of womankind ! He is all pure. How beautifully doth He dance, at the sight of which all impurity and all insincerity flee away ! He showers the nectar of the highest love that removes all the troubles that flesh is heir to. It is **Bhaktas** alone that taste of the sweetness of devotion to His feet.

108. How wonderfully beautiful doth Gauranga look when He, being deep immersed in the thought of separation from Krishna like Sree Radha, drenches His pale cheeks with tears streaming from His eys, heaves deep sighs moment after moment, and sometimes wails aloud, and most piteously gives out the sounds like 'Ah' ! 'Alas !' and so on.

109. How divinely sweet doth Sree Gauranga

look with the glow of His beauty like that of the purest gold, when He does His Leela as Child Krishna, and when again and again He appears as Radha and Krishna —two in the same Person !

The Greatness of the Avatar of Sree Gauranga.

II.O. Sree Gauranga is my only Resort. At His descent to the earth, the Sweet Names of God have all on a sudden been revealed to the corporeal beings who were immersed in the deepest abyss of sin, and, the heart, that was as hard as thunder, has become soft and tender.

III. Sree Gauranga is Kindness Incarnate. At His descent people have given up all forms of **Yoga**, meditation, penance, attempts at renunciation of wordly things and at control of the senses ; they have given up all the Vedic rites ; and why to speak of their aversion to forbidden acts, they are enjoying the highest bliss of love, the Supreme end of human life.

112. How wonderful is the power of Sree Gauranga that at His descent to the earth, those, that were restless by falling into the whirlpool of **Karma** (i. e. rites and ceremonies and outer formalities of religion), have got perfect rest, those that were harder than the hardest of stone have become tender, and those that

were absorbed in **yoga**, have given it up, and by the grace of the Lord they all dance in divine delight.

113. At the revelation of the path of **bhakti** with the descent of The Lord Gauranga, nothing else than the bliss of **bhakti** was pleasant to anybody, the people given to the sordid world have given up all talk about their wives and children, the learned have given off all vain discussion about shastras, the **yogis** have been relieved of all troubles that they voluntarily undertook by exposure of their body to the inclemencies of weather, the ascetics have given up penance, and the sages have forsaken the path of **jnan** (that is, the path that dictates the practice of acquiring consciousness of oneness of the human soul with the divine).

114. At the Descent of The Lord Sree Gauranga every house has been resounded with loud shouts of **Sankirtan**, every person looks beautiful with the expression of signs of **prem** on his body, such as, hairs standing on end, blissful tears and so on ; and the sweetest of the sweet path of **prem**, that was unknown to the vedas even, has been made known to all.

115. At the Descent of Krishna in the person of Sree Gauranga all the quarters of the world have been all on a sudden inundated with the flood of bliss arising out of the ocean of love, and the whole world has been astonished to see the expression of **prem** unseen and unheard of before.

116. Some there were, who were under the sway

of unconquerable pride in their ability in the exposition of all the shastras ; some considered themselves fortunate in being able to perform all the rituals and thus thought that they were placed in a very high stage of religion ; some took the Names of Krishna twice or thrice ; still the minds of all these were not divested of crookedness. But now at the appearance of Gaurchandra the bliss of **prem** has been to the lot of one and all.

117. At the coming down of Sree Gauranga,
Whose lotus feet even the gods desire to worship, and
Whose sweet **Leela** delights all hearts by delivering all
the humankind from the bondage of the world, the ocean
of sweet bliss and love has inundated the earth ; and,
who is there young or old, male or female, learned or
illiterate. that has not tasted of this bliss of worshipping
God with love !

118. When Sree Gauranga the most perfect Embodiment of love and bliss came down to the earth,
Siva, **Narada** and all the heavenly beings,
Lakshmi the goddess of fortune, Balaram the brother of Krishna, all the Erishnies (the people of Brishni race where Krishna was born), all the inhabitants of the Holy Brindavan—the Gopas and the Gopees, all came to the earth with Him.

119. When Sree Gauranga of beautiful golden hue came down to the earth to make a free gift of His **prem** to all without discriminating who deserved and who did not, all His former **bhaktas** in His previous incarnations

came down to the earth to His lotus feet and enjoyed much more bliss of **prem** than before.

120. Oh ! How strange ! At the descent of Sree Gauranga to the earth with the most wonderful mystery of His power, even the females in the zenana laugh aloud out of ecstatic divine joy ; people, whose hearts were as hard as stone owing to worldly attachment, have been softened ; and even those that were dull of intellect have been illumined with divine light to understand the true essence of all the shastras.

121. However much the people were versed in all the different shastras, they were ignorant of their true spirit ; they were not far-sighted and their intellect was not keen enough to turn their mind to **prem** or the truest end of all ends of human life. But when Sree Gauranga most graciously came down to the earth, all the people got an opportunity to enter into the blissful path of **bhakti** and **prem** which is so glaringly and most bountifully disclosed by Him.

122. God Himself has Incarnated in Sree Gauranga to spread the highest love, wherein centres all the **Leela** of Radha and Krishna, and to expound and practically demonstrate to the full realisation of the people the true essence of the Bhagavat which has only been touched in its outline and not in detail by Suka, the son of Vyasa, in the chapters on the **Leela** of **Rash** in that great holy book.

123. By the Grace of Sree Gauranga The Great

Lord some have obtained **dasya prem** like Uddhaba, some **sakhya prem** like Sree Dam and others, some **batsalya prem** like mother Yasoda, some **madhur prem** like the Gopees of the Holy Brindavan, and thus all obtained the highest treasure of love.

124. Before Sree Gauranga came, all the great sages promulgated and interpreted the shastras in their own way with reasonings in their favour, and they were not at one with one another in their views, and still none of them had firm faith in the views they held. But with the appearance of Sree Gauranga, Whose power and greatness is beyond all comparison, the path of **bhakti** and **prem** is determined by one and all to be the only way to God, and this they have ascertained to be the true intents of the Srutis and all the Shastras.

125. The nails of the feet of Sree Gauranga are so many moonstones, as it were. Their lustre is most wonderful, it swells the ocean of the purest nectar bliss of love and this ocean immerses the whole world. This lustre arises in my mind.

126. The sages of old might have favoured some with deliverance by virtue of their great piety ; and they might have taken them to Baikuntha or heaven ; but none has flooded the earth with the ocean of love as Sree Gauranga has done.

127. Nobody can comprehend the playful **Leela** of Sree Gauranga. What a wonder ! Even the low-

minded man baser than a cow-slaughterer has his heart softened by the grace of The Lord and sheds blissful tears of love and he softens others' hearts as well ; while, the heart of the man thoroughly given to piety or that of the man firmly devoted to Vishnu remains as hard as stone without His grace.

128. How infinitely deep is the heart of Sree Gauranga ! It is simply surprising to the world. Being possessed with Krishna, sometimes He walks on all fours as a child, sometimes He acts as a cowboy, sometimes He dances with various beautiful figures of His body, and again, being possessed with Radha He piteously wails by repeatedly uttering the Name 'Hari.'

129. Not to speak of the great attractiveness of His acting in the same Person the **Leela** of Sree Krishna with Radha and all the **Gopees** out of ever-fresh, ever-sweet, and ever-increasing love, His playful **Leela** even as Child Krishna on the sea-shore at Puri attracts all hearts. Such sweet and world-charming Golden Figure of The Lord enchants my heart.

130. **Prem**, the highest end of human life, which did not even reach the ears of anybody, the superior power of the Name of Krishna, that was unknown to all, the greatest beauty of Sree Brindavan where none had any access, Sree Radha the highest Perfection of Beauty and Bliss whom none ever knew—all these have been revealed to the world with the descent of Sree Gauranga.

**Charming Beauty of the Youthful Figure
and
His ecstatic dance.**

I31. Sree Gauranga is The Great God Himself. He dances on the sea-shore at Puri. And what a wonder ! He displays then His world-charming Figure Whose conception could not be found in all the Srutis, and such beauty is adored by Siva, Bramha, Vyasa, and all the gods and sages. The lustre of the wave of the most perfect beauty, bliss and love playing on every limb of The Holy Figure charms and illumires all the worlds.

*I32. What a transcendent beauty doth He display when Sree Gauranga The Ideal Youth in the middle of His teens plays in His dance singing His own Names with silk cloth on, with a necklace shining on His breast, ear-rings round His ears, tinkling ornaments round His anklets, and with His fine black glossy hair

*When Saraswati Prakasananda was blessed with the grace of The Lord, He was to all outward appearance a Sannyasi with His head shaved and with the purple loin cloth on, and with no ornaments on ; but the Saraswati describes Him as the most Beautiful Youth in the middle of His teens with His long black glossy hair bound up in a knot entwined with wreaths of flowers and with His limbs decorated with ornaments. And how ? Sree Gauranga is All-Spirit, and He revealed Himself to Prakasananda as The Most Beautiful Youth.

bound in a knot above the head, which knot again is encircled with a wreath of blossomed **mallika** flowers.

133. When Sree Gauranga being intoxicated with His own **prem** makes **tandava** dance, all the sages out of love appear near and sing hymns, the **Siddhas** (aerial beings or angels) cover the earth with constant showers of flowers, the **Gandharvas** (music-loving angels) sing and the gods play on **Dundubhis** (kinds of musical instruments).

134. Sree Gauranga, in Whom God hath now Incarnated, being drenched in the nectar of His own highest love, plays about in various ways—sometimes He laughs, sometimes cries, sometimes falls into a swoon, sometimes rolls on the ground and again runs on, sometimes dances, sometimes heaves deep sighs and sometimes wails aloud uttering the sounds like Ah ! Alas ! and so on.

135. God Himself having Incarnated in Sree Gauranga is creating in all minds an attraction to the lotus feet of Sree Radha by Himself playing on the Sea-shore the part of Sree Radha in her extreme pangs of separation from Sree Krishna ; And, as such, Sree Gauranga, with purple cloth on His loins and with His pale cheek white as the half-ripe jujube fruit placed upon the palm of His left hand, is making the ground before Him clayey by torrents of tears.

136. Lord Gauranga dances delightfully in the flower garden on the sea-shore when the halo round

His body illumines all around like the moon-beam,
and His loins look most beautiful with the purple cloth
He puts on ; He brightens the sky with the lustre of
His teeth when He laughs loud, makes the ground
muddy by constant drops of tears, and resounds all
quarters by the loud strokes of His feet against the
ground.

Lamentation.

137. When will Sree Gauranga with His Divine Consort Vishnupriya be the object of my whole-hearted adoration and meditation, Who has all on a sudden intoxicated this world with the finest liquor of the highest love, Whose highly beautiful instructions were beyond the conception of Lakshmi, Brahma, Vishnu and Siva, and Whose attributes could not be determined by the Upanishads that contain the elaborate exposition of the essence of the Vedas ?

138. O my Lord Sree Gauranga ! Where art Thou gone ! The bright path of sincere devotion to God, that Thou hast shown, is nowhere to be found now. Some sects are found to be cold & callous owing to their attachment to **Karma**, some sects are confined to mere recital of **mantras**, certain people are found to be following only superficial ceremonials, some make sham attempts at the control of the senses,

amongst some people there is seen vitiation in the worship of Krishna, some make a vain show of their **jnan**, and amongst many devotion to God exists in mere words and outer formalities.

139. Oh ! Will that sweet and pleasant time come back when Sree Gaur Hari came down to the world and by His unspeakable glory plunged the earth in the Ocean of bliss and love and when loud shouts of Sankirtan delighted all hearts ?

140. Oh Thou All Gracious Lord Sree Gauranga ! That very Gauda still remains, the sea-shore at Puri is still the same ; there is the Image of Jagannath in the temple of Puri as before, the names of Krishna are still uttered by men ; but, alas ! Oh Lord ! nowhere is seen such fountain of love as was witnessed at the time when Thou didst Thy **Leela**. Shall I, Oh Lord ! see the same fountain bliss of love again ?

141. Sree Gauranga cannot be said to be a part incarnation, for, no part incarnation has ever revealed or can ever reveal such superior power of love and graciousness ;—the most wonderful revelations that Gauranga has made are beyond all comparison and far above all conception. —Sree Gauranga is surely the most Perfect Incarnation—He is God Himself.

142. A mere child am I, my words can hardly express the infinitesimal part of the glory of Lord Gauranga. Still, may what I speak in these few verses be

acceptable to Him, for, He is Lord of all lords, His love knows no bounds, and His high glory is ever adored by all the sages.

143. I have come in touch with the people who worship Sree Krishna Chaitanya, which worship does away with the bondage of worldly attachment, I have come across the disciples of Sree Gauranga who are the fore-runners in the path of **bhakti**, I have, with as much keen judgment as I can command, consulted the ever-cheerful sages whose nature is to give true delight to all by the true decision of all the shastras, and my object is to speak out the true intents of what I have studied, learnt, observed and experienced ; so, I pray that The Lord Gauranga may be pleased with me at what I have said in these few verses.

—○—

THE END.

Appendix.

Meanings of sanskrit words used in the translation.

[Sree Gauranga is known by many other names, such as, Gaur Hari, Gaur Chandra, Gauranga Chandra, Nimai, Chaitanya, Sree Chaitanya, Sree Chaitanya Chandra, Sree Krishna Chaitanya].

[Vishnupria is the Divine consort of Sree Gauranga. She is the perfect Embodiment of the bliss-giving power of the Lord Sree Gauranga.]

Bairagya—Freedom from attachment to worldly things.
Batsalya prem--Parental love. Sakhya prem--Friendly love.

Dasya prem—Love of the servant for the master.

Madhur prem—Love of the wife for the husband.

These are the four grades of love. When turned towards matter, it brings the downfall of man. Sree Gauranga, the centre and source of all love came to earth to attract all hearts and enable all His people to love Him as the Master, or the Friend or the son or the Husband according as the kind of love stood upper-most in their minds.

Bhagavat—The sacred scripture dealing specially with the Leela of Sree Krishna.

Bhakta—A devotee.

Bhakti—Devotion.

Brahma—The Great Being.

Brahma—The creative power of God.

Brindavan—The holy place in the district of Mathura in U. P. where Sree Krishna did His Leela in Dwapara Age.

Brishni—The race where Krishna was born.

Gokul—That part of Brindavan where Sree Krishna was brought up in His infant stage.

Gopa—Milk-man.

Gopee—Milk-maid. Young Gopas were Krishna's male friends, and young Gopees His female friends.

Indra—The king of gods.

Jagannath—Lit. The Lord of the world. The Image of Jagannath at Puri is referred to.

Jasoda—The Holy Mother of Krishna.

Jnan—Knowledge. It is used in the special sense of consciousness of the oneness of the human soul with the divine, which, according to Sankaracharya, is the highest salvation and the highest end of human life. Bhaktas do not aspire to this kind of salvation. Instead of absolute merging or disappearance of the human soul in the divine, as the followers of some school of Hindu Philosophy hold to be the summum bonum of human life, Bhaktas want to enjoy eternal bliss of Bhakti for which the worshipper exists eternally by the worshipped—he will not disappear altogether in the worshipped.

Kali—Also called Kali Yoga or Kali Age. Hindu scriptures speak of four ages—Satya, Treta, Dwapar and Kali. According to the needs of the time and capacities of the people to comprehend God, one Avatar came in one age, and another Avatar in another age. Sree Krishna came in the Dwapara Age and Sree Gauranga in the Kali Age. So, Sree Gauranga is the latest Incarnation of God.

Karma—Lit. Actions or doings ; rituals ; rites and ceremonies. Those, who have faith in Karma, believe that men take births and rebirths and are punished or rewarded in the next life according to their doings in this life.

Leela—The playful life of an Avatar.

Mantra—Hymn.

Narada—The well-known divine sage.

Navadwip—The place in the district of Nadia in Bengal where Sree Gauranga was born.

Nirbhed Brahma Jnan—The same as Jnan.

Radha—The bliss-giving power of Sree Krishna.

Rash—The sweet beautiful dance that Sree Krishna had with the Gopees. It is perfectly pure and blissful.

Raurava—The name of the vilest hell.

Sacchee—The Holy Mother of Sree Gauranga.

Sannyasi or Sannyasin—A saint.

Siva—The destructive power of God.

Sree Dam—The name of a Gopa friend of Sree Krishna.

Sruti—The Vedas, so called, as they were the divine words heard and recorded by the sages of old (Derived from Sanskrit root **sru** to hear).

Suka—The son of Vyasa. Vyasa wrote the Bhagavat as revealed to him ; and Suka reproduced it to Raja Pareekshit.

Tandava dance—Dance in divine ecstatic joy.

Uddhab—A friend of Sree Krishna.

Upanishads—The commentaries of the Vedas.

Vishnu—The protective power of God.

Yoga—Trance by a systematic control of respiration which requires a regular training.

Yogi or Yigin—He who practises the above.

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